The Bombay Guardian.

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WEEKLY REVIEW.

—WE appear to be on the eve of great alterations in the city of Bombay. The scheme proposed by the City Extension Committee, and sanctioned by the Bombay Government, will, when carried out, entirely transform the large space bounded by Church Gate Street on the south, the Esplanade Main Road on the east, Marine Street and Framjee Cowasjee Institute on the north, and Queen's Road on the west. A new town of commodious dwellings with gardens, and wide thoroughfares, will grow up here. The Government consider that the requirements of this part of the city, as regards open spaces, will be fully met by the proposed reservation of the present parade ground, and of the Kennedy Sea Face. It is to be hoped that one effect of this new scheme will be to bring down the exhorbitant rents of dwellings in other parts of the city.

—THERE has been a suggestive sequel to the curious conduct of the Lt.-Governor of Bengal and his official and aristocratic friends in breaking up the meeting referred to in this column last week, when the majority of the meeting rejected the proposal to welcome Prince Albert Victor to Calcutta by a *tamasha* at a rink. Mr. Surendra Nath Banerjee, who proposed the adopted amendment in favour of some such permanent memorial of the Prince's visit as a Leper Asylum, wrote a few days later on behalf of the Committee of the Indian Association to the Secretaries of the Reception Committee, offering "ten thousand rupees for the purpose of giving effect to the first resolution and the second resolution as passed in its amended form at the recent Town Hall meeting," and stating that further remittances would follow. To this letter the Reception Committee Secretaries curtly replied in a note of less than 40 words, intimating that since the Town Hall meeting the Reception Committee no longer existed. The *Calcutta Statesman* learns that another of the sneeringly termed "school-boys" who carried the amendment has offered one thousand rupees out of his own pocket in support of the amendment's method of welcoming the Prince. Other and larger sums from private individuals are mentioned as having been offered for the suggested Leper Asylum. Right-thinking persons will hope that this little storm will help to clear the moral atmosphere of Calcutta.

—REV. JOHN NELSON, Congregational Minister, and founder of the Blue-Ribbon Army in South Australia, writes to us (on Nov. 28th) from the Y. M. C. A., Adelaide, "I leave for Colombo on Dec. 9th, and after a short mission there will go on to Bombay, arriving early in January. Mr. B. Short, Evangelist from Sydney, will join me, and we purpose, as the Lord may open up our way, holding a series of meetings in Bombay, and then visiting some of the principal cities afterwards." Mr. Nelson will be glad to hear from anyone who can help to make this mission a success. Letters may be addressed to him to the care of Baptist Mission House, Colombo.

—THERE have evidently been stirring times in Ceylon in connection with the mission of the Rev. George C. Grubb. In reporting a recent meeting, the *Overland Ceylon Observer* states that "the grand old historic church which is set on the top of the Wolvendal hill, and was built by the Dutch in the year 1749, was last night filled with nearly eighteen hundred people. Although the service to be conducted by the Rev. G. C. Grubb was to commence at 8 p. m., the building began to fill at dusk. All the available seats in the church, including the grand pews of the Dutch Governors and the organ gallery, were literally crammed, even the large number of chairs which were brought from the lecture hall failing to meet the demands of the multitude who filled this spacious edifice. The service was commenced with the hymn 'When my heart was so hard,' the Rev. G. C. Grubb presiding at the organ and leading the singing, which was very hearty. Prayer was then offered, and the hymn 'Precious Saviour Thou hast saved me' was sung. Mr. Grubb then mounted the pulpit and delivered a most impressive and practical discourse, which was eagerly listened to by anxious souls. Such was the silence that one might have heard a pin drop in that crowded assembly. The preacher dwelt on four simple truths—1, Look to Jesus only; 2, Learn of Jesus only; 3, Lean on Jesus only; 4, Live for Jesus only; and under each heading there was much said which a Christian needs to learn and practise. The meeting closed with prayer and benediction. There was an after meeting, for which most of the congregation remained. It was close upon 11 p. m. when the people began to disperse."

—EVERYBODY knows that Mr. Spurgeon issues "John Ploughman's Almanack" yearly for the especial use of working people, but it is good for everybody. Here is a sample of it:—

If you want something simple, read your Bible; it suits plain people. If you want the deepest and highest truth that ever was, read your Bible, for it has in it the sublimest poetry. A Chinaman, when he had read the blessed Word, said, "Whoever made this book made me. It knows all that is in my heart." And John Ploughman, who is English from the soles of his boots to the hat on his head, and never wore a pigtail, can say just the same, for the Book talks to him in his own mother tongue both day and night. Books about religion are like milk and water, and often the water is much more manifest than the milk; but he that reads the Bible has a cow of his own.

We need, nowadays, upright men in downright earnest, who say what they mean, and mean what they say. Cheating in trade, cheating in religion, and cheating in talk, must not be put up with any longer. Old Father Honesty is the man for our money. None of your painting and gilding; give us the real thing. There would be a great fall in sheepskins if all the wolves were stripped; but stripped they ought to be, the rascals! Let each one of us begin to mend the world by putting off every bit of sham that we may have had about us. Off with the trumpery finery of pretence. Show the smock-frock, or the fustian jacket, and the clump boots, and don't be ashamed.

—MADAME BLAVATSKY, the High Priestess of Theosophy, having been publicly discredited in India, has taken up her residence in London, and is there endeavouring to win converts from among the upper classes to her Theosophical speculations and pretensions. If current report may be trusted, remarks the Scottish *Reaper*, she is meeting with some degree of success, and Mrs. Besant's "conversion" will doubtless give increased notoriety to the new cult. Our "poor" rich, conscious of needs and longings to which luxury cannot minister, and altogether ignorant of the living Christ and His soul-satisfying fulness, are a ready prey to Theosophy and Spiritualism, and any other craze that will lift their thoughts away from their own emptiness and weariness. Professor Patterson of Madras boldly declares that Madame Blavatsky began and continues her career in falsehood and fraud, and challenges her to disprove his charges, if she can, in a court of law.

—THE Eiffel Tower at Paris is about to suffer an eclipse. In connection with the World's Fair which it is proposed to hold in New York in 1892, a tower is to be erected which according to the *New York Tribune* will leave the Paris structure far behind. To erect the New York tower, a World's Fair Company has been formed with a capital of two million five hundred thousand dollars, three-fourths of which has already been subscribed. The tower, as projected, will be 1,600 ft. high, or 630 ft. higher than the one at Paris, and circular in form. It is proposed to ascend the tower in two ways. One is by a carriage-drive, which encircles the inner extremities of the structure, with an ascent of 8 ft. in each 100 ft. This roadway will be 75 ft. wide at the base and 50 ft. at the top, allowing space for four carriages abreast to pass up or down or turn at any point. The drive encircles the tower seventeen times, the distance from base to apex being 3·76 miles. The ascent is so gradual that teams can trot up or down at will. From the opposite side of the base begins a car-track, which also winds around seventeen times from base to summit beneath the carriage road. Upon this track are to be run every one and a half minute, cars capable of seating sixty persons each, operated by the Judson pneumatic system. It is estimated that 96,400 persons can be carried daily in the cars to the top of the tower. At various points on the way up it is proposed to have stations for restaurants or repose; while at the top are to be an observatory

and signal station. The boldness and enterprise manifested in this undertaking, for purely temporal and commercial reasons, should be a lesson to Christians to believe and undertake greater things for the salvation of the world, under the guidance and in the power of the Lord. Our tower is the way to eternal happiness and heaven.

—THE eloquent preacher who, for a long series of years, says the *Christian Commonwealth*, has gathered large congregations together to the Etoile Church, in Paris, has accompanied Prof. Elmslie and Dr. Macfadyen in their journey into the unseen universe. The large number of persons who attended his obsequies on Friday last, and the additional number who vainly attempted to enter the crowded church, showed how firm a hold Dr. Bersier had upon the hearts of the Parisian Protestants. He was a powerful and persuasive speaker. His head bore a striking resemblance to some of the best known portraits of Luther. And he possessed some of Luther's best characteristics. Independent in judgment, and intrepid in action, tender as a pastor, and true as a friend, he watched over his flock as one who felt himself accountable to God. The services which he conducted at the Etoile Church were of a deeply interesting character. A liturgy was used but no one felt its use to be burdensome. As its sublime petitions were read by the earnest pastor it was easy to see that he did not simply read the prayers, he truly desired and earnestly sought for the gifts to which these petitions pointed. Many of Pastor Bersier's eloquent sermons have been translated into English, and those who have read them will agree with us that the universal Church is a loser by his sudden departure.

—THE London *Sentinel* speaks of "a proposal, promoted by many dignitaries of the Church of England, to institute a new order of celibate brethren, who are to mix freely with our industrial population and endeavour to raise them socially, morally, and spiritually. At the same time, some Nonconformists are advocating the sending out of unmarried missionaries for the conversion of the heathen. As far as we can discover, the only plea for employing celibate workers is that of economy. Is not this far more than counter-balanced by the superior efficiency of married workers, be they missionaries, teachers, or Bible-readers? A good woman working by a man's side far more than doubles his power, whether his efforts lie amongst the poor of our own land or in heathen countries. All we read and hear of the lives of monks, friars, and unmarried priests, shows the radical defect of the celibate theory. To say nothing of the disorders in the religious establishments of the middle ages, the shocking revelations of Father Chiniquy, in his 'Fifty years in the Church of Rome,' show that human nature is much the same in modern times as in the past."

—MR. JAMES RUNCIMAN writes in the *Contemporary Review* on "The Ethics of the Drink Question" with a vigour and vividness born of a bitter experience. He has himself gone through the fires. He says, "I have come through the Valley of the Shadow into which I ventured with a light heart, and those who know me might point and say what was said of a giant, 'There is a man who has been in hell.' It is true. Through the dim and sordid inferno I moved as in a trance for awhile, and that is what makes me so keen to warn those who fancy they are safe: that is what makes me so discontented with the peculiar ethical conceptions of a society which bows down before the concocter of drink and spurns the lost one whom drink seizes." He declaims with fiery vehemence against the brewer and distiller, who "earn their money by concocting poisons which cause nearly all the crime and misery in broad Britain." Nor is he satisfied with the methods of temperance reformers. He thinks it a great mistake to assail the evil with statistics which move no one, while to take one human figure and follow it through all the stages of degradation and woe through which the drink demon drags it, "is more instructive and more woful than all your columns of numerals." It is, he thinks, by a wave of emotion raising the whole nation against it that this curse is to be expelled.

—THE following significant resolution was recently adopted by a prominent church in Philadelphia. Other churches "please copy:"

Whereas, This church has for some time past made use of entertainments of various kinds for the purpose of raising revenue, and

Whereas, The results have shown that the revenue gained has been at too great cost in time, labour, harmony, and spiritual power, and

Whereas, We believe that the giving of money for the Lord's work is worship as well as duty and therefore should be a voluntary and freewill offering uninfluenced by any considerations of material or worldly reward, and

Whereas, We believe it is the duty of a church to train and educate its members by example as well as precept, in relation to the highest motives for, and best methods of giving, therefore be it resolved

That hereafter no entertainments, such as suppers, parties, festivals, fairs, concerts, etc, shall be given by this church, or held in this house, for the purpose of raising money.

—A PROJECT has been started for constructing a new and deep underground railway for London. Already the professional experts have been chosen, and should Parliament sanction the undertaking, it will be put in hand immediately. It is proposed to light and work the line by electricity.

—COMMISSIONER Booth-Tucker has been criticising at Madras, the Madras critics of the Salvation Army. If his remarks were severe, it may be pleaded in extenuation that he has been unwisely provoked. To say the least, it would have been more seemly in certain higher educational missionaries (whose labours, so far as the salvation of souls is concerned have been a conspicuous failure), if they had refrained from criticising an organization whose worst failures have not equalled their own.

—A MEMORIAL has been this week addressed to the Bombay Acting Commissioner of Police, asking him to veto the proposed opening of a liquor shop at the corner of Grant and Slater Roads, leading to Grant Road Railway Station. The desire of an enterprising Parsee to make money out of the demoralization of factory workers and others, is not a sufficient reason for inflicting this nuisance upon the neighbourhood, notwithstanding the probable contention of the Parsee that he wishes to help the public revenue! Respectable persons in other localities should be watchful to protest against the multiplication of liquor plague spots.

DEATH OF A GREAT AND GOOD MAN.

Mr. T. A. Walker, the great railway and dock contractor, died on the 25th ult. He made the Underground Railways in London, in some respects one of the most wonderful railway systems in the world, one half mile (between Eastcheap and Aldgate) costing at the rate of £3,000,000 a mile, such was the exceeding value of the land passed through. He also made the Severn Tunnel, the longest tunnel under water in the world. The Dover and Deal, the Elham Valley, and the Lydd railways were all made by him. One of his earliest works was an important survey through Russia, and later he surveyed the whole valley of the Nile up to within twelve miles of Khartoum, for the ex-Khedive of Egypt. At the present moment 10,000 men are employed under a contract made by him, in transforming the mud banks of the Rio de la Plata at Buenos Ayres into a series of magnificent docks. Under another of his contracts 12,000 men are at work on the great Manchester Ship Canal, for one of the most important and difficult sections of which he was the contractor.

But it is not only by a career as a Civil Engineer almost equal to Brunel's, that he will be remembered. He was one of the kindest masters in the world, and a very earnest and practical Christian, belonging to the "Plymouth" Brethren. At all his works he had mission-halls erected at which "Jesus only" was preached; and he provided ample coffee and reading-room accommodation. One of his institutions was men with great milk-pails full of hot cocoa, which was retailed to the men while at work in large mugs at a halfpenny each. He took great interest in seeing that his men were well lodged. At the Severn Tunnel works great barracks were erected by him, in place of the exhorbitantly expensive, close, and unhealthy lodgings let by the country people round the works. When the great Barry Docks at Cardiff were opened, instead of attending the fashionable and costly banquet provided by the directors, he made a big dinner for his navvies, and presided there. At the Metropolitan Railway works in London, he paid the expenses of a number of missionaries and Scripture-readers amongst the men. Great railway and dock works where the employers are not watchful to checkmate the demoralizing doctrines of infidelity, are usually scenes of considerable debauchery, and throughout the work, from commencement to completion, the men usually give a large amount of extra labour to the police, but on Mr. Walker's contracts it was surprising to see how quickly the men quieted down into steady, orderly habits.

At the building of the Taj Mahal at Agra, twenty thousand men were forced to work without pay, simply for their food, and so wicked were the rapacious officials who supplied their rations that multitudes died of starvation. In England, men in a similar position to the workmen on the Taj Mahal receive high wages, and when the power of the Gospel is brought to bear, as

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in Mr. Walker's works, live in decency, order, and great comfort.

Let the religion which made Mr. Walker what he was, spread in India, and we shall see the working classes of this country rise in comfort, morality, and intelligence; but if the vile and degrading doctrines propagated by the Charles Bradlaugh school take root here, the masses of India must inevitably sink into a deeper slough of misery and degradation, for infidelity has its social and national as well as its individual aspect.

A FIRST SERMON ON INDIAN SOIL.

The Rev. Alfred Day, who reached India from England by last week's mail, to take the pastorate of the Havelock Church, Agra, preached to a deeply interested congregation in the Baptist Church, Bombay, on Sunday evening.

Taking as his text 2. Samuel ix., 1: "And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake," Mr. Day gave a brief review of the life of David; of the friendship between Jonathan and David; and of the promise of David to care for the house of Jonathan. After the lapse of 14 years, David made this inquiry. Mr. Day spoke of the love of Jonathan and David, and of the kindness done for Jonathan's sake; then of the love of God and of His willingness to receive and pardon for Christ's sake. He referred to Mephibosheth hiding away from the king, as illustrating how the unsaved try to hide away from God. He pointed out the worthless condition of Mephibosheth when brought to David, feeling himself to be of no more worth than a dog; and it is only when we feel our own worthlessness that Christ saves. The reverence of Mephibosheth might teach us how we must approach, in all humility and reverence, when we come to God. He brought out beautifully the freedom and ease David placed Mephibosheth in by saying "Fear not." So Christ says to His people, "Fear not," assuring them, however difficult their circumstances, if they are the children of God, they are secure. He would never allow anything to harm them or tempt them above what they were able to bear; any trial would only be for their good.

Mr. Day said there were 84 "fear nots" in the Bible, and 13,000 promises, every one of which was for God's children, and should be claimed by them. A promise given by God never could fail.

As David the king placed Mephibosheth at his own table, none could remove him or doubt his right there. Is it not so with God's children? He takes them into His family, places them at His table, provides, cares for, and supports them. None shall ever be able to remove Christ's own redeemed ones from the Father's table and from the Father's love. David restored unto Mephibosheth his lands. Christ does more than that for us. He gives unto us a Kingdom where we shall live and reign with Him; He gives us an inheritance incorruptible, undefiled and that fadeth not away.

J. L.

A SERVICE, NOT A PROFESSION.

Preaching at Streatham Hill, London, on a Godly ministry, the Rev. J. P. Gledstone said:—"The pride of a profession cannot remain in a heart constrained by the love of Christ, awed by the greatness of responsibility to God, touched by the sorrows and dangers of men, conscious of its own sinfulness and yearning for a higher life. It is the man who knows nothing of a call of the Spirit of God within, who falls back for support upon his profession and position. The ministry is a *service*, a service of man for the sake of Christ; "ourselves your servants for Jesus Christ's sake"; "not that we have dominion over your faith, but are *helpers* of your joy."

ADDRESSES IN BOMBAY BY RAM CHANDRA BOSE.

Mr. Ram Chandra Bose, M. A., of Lucknow, delivered the first of a series of lectures yesterday at the Wilson College, Bombay, entitled "The Problems of Life, Whence and Why?" This (Saturday) afternoon at 5-30 p. m., he speaks at the General Assembly's Institute in Kalbadevi on "Man, his duty and destiny." On Sunday afternoon at the same hour he will speak on "The Problems of Life, How and Where?" at the Wilson College; and on Tuesday afternoon at 5-30 on "Theism" at the Grant Road M. E. Church. We pray that Mr. Bose may be enabled to hold up the way of Salvation through Christ on these occasions so simply, yet in such power, that many may be brought into His blessed fold.

A POLYGLOT MISSION.

At the Robert Money Schools, Bombay, on Saturday evening last, the distribution of prizes to the scholars of the I. F. N. S. and I. Society's Schools in this city took place. Lady Reay presided.

The Rev. R. A. Squires in addressing the gathering, among whom were a number of friends and supporters of the Society, said—"The Indian Female Normal School and Instruction Society is a very long name; but I suppose the reason for giving it this long name is because its supporters wish it to carry upon its face the character of its work. The sphere of labour of this Society is India, and that portion of the population to which it devotes itself is the female population, and tries to carry out its work in this land by its schools, and by instruction given in various ways. It carries on different kinds of work in different parts of India, and has branches in the Punjab, at Benares, and in different parts of the Bombay Presidency. Here in Bombay its work is chiefly confined to teaching and zenana work. We have here in Bombay an English school not only for English girls but also for Natives, Native Christians, Mahomedans, Parsees, and all other sections of the community; and besides the English school we have a boarding school for young Native Christian ladies, and a normal school which forms part of the same institution for training teachers. Besides this English school we have a girls' school for Mahomedans, some of whom are present on this occasion; there are about sixty or seventy pupils there. We have one also for Beni-Israelites. I am sorry that they could not come here this evening as it is Saturday. Besides this we have our zenana work. His Excellency Lord Reay at a similar gathering in Poona, approved of the undenominational character of the work. This is not only true of the teaching but of the support it receives. The Society only aims at being Christian."

Mr. Squires read several extracts from a report by the Government Educational Inspector, on the educational efficiency of the schools, after which there was singing and recitations by the scholars.

Mr. Childers, M. P., addressed the meeting, and then Lady Reay distributed the prizes to the successful students. The proceedings closed by singing the national anthem.

The apostles never wasted a moment on a gospel of patchwork. Their two-fold text was, turn to the Lord, which meant repentance, and cleave to the Lord, which meant a life of faith and holiness.

The future rests with God alone. Our steadfast cleaving to present grace is our security for future steadfastness.

MISSIONARY & CHURCH NEWS.

—The Rev. A. B. Wann, of the Church of Scotland Mission, and other missionaries, have recommenced open-air preaching on the Sea Face, Bombay.

—Mr. and Mrs. Charles Terrell, two new missionaries from the Friends' Foreign Mission Association of Great Britain, arrived by the mail steamer *Clyde* on Monday last. On Tuesday they proceeded to Sohagpur, Central Provinces.

—Another passenger by the *Clyde* was Mr. William Cooper, of Sidney (representative of Cadbury Brothers, the great Cocoa manufacturers) who is returning to that city after a visit to England. He only breaks his journey at Bombay for about a fortnight. He is deeply interested in all good works. The *Bombay Guardian* staff had the pleasure of a call from him.

—The pulpit at Grant Road Methodist Episcopal Church, Bombay, last Sunday evening, was occupied by the Rev. John Blackstock, who has just arrived from America after nearly three years' absence. He preached from the text: "Sanctify them by thy truth: thy word is truth." At the close of his discourse, he said he was glad to be back again in India. He never knew how much he loved its people until he was separated from them. He hoped now to spend the remainder of his life here.

—There have been some good meetings at the Salvation Army Barracks, Khetwady, Bombay (Marathi station), during the past ten days. A Gujerathi man and a Mahomedan have professed conversion. The work is made more difficult here as the two noble young women who are in charge (Captains Asha and Gunwanta) have not been in the country long enough to have adequately mastered the language.

—The London *Presbyterian Messenger* of the 29th ult., says that "during the present week a good many services have been held for the purpose of offering united supplication on behalf of Foreign Missions. It is hoped that next Sunday the supreme importance of the work of carrying the Gospel to the heathen will be most earnestly pressed on the congregations of our Church. The time has come for Protestant Christendom to set itself to the colossal enterprise with a vast and organised effort, fitted to cope in some degree with the magnitude of the task."

—By the time these lines are read, a band of eight young men missionaries, chiefly from Scotland, will be on their way to re-inforce the Southern Morocco Mission.

—Aisa Farah, colporteur of the British and Foreign Bible Society, under Mr. Mackintosh at Tangier, writes to a friend that he went forth with "the Holy Books" to the camp of the Sultan, Mulai el Hassan, three days' journey from Tangier, and sold about 450 copies to soldiers and others. He presented a copy of the Bible to the Sultan, which he was pleased to accept. He asks prayer for the Sultan and his people. Mr. Farah also presented the Sultan with a copy of his Arabic journal containing some Arabic poetry written by himself and his brother. He was so pleased to find that Christians knew the Arabic so well that he made Aisa the present of a nice mule.

—The sailing from New York of a party of seven, bound for Bishop Taylor's mission in Africa, is reported in the latest *African News* to hand. The party consists of Rev. Lancaster C. Burling, from the Des Moines Conference, Mrs. Burling, and their two boys, also Mrs. Jeannette Roseman, Mr. L. B. Walker, and Mr. Nehne. Also Mr. W. C. Hover, M. D., and Mrs. Hover for Bishop Taylor's Mission in South America. The *African News* says—"Though the Bishop is giving his life for Africa, he don't want his children in South America neglected, for he lately wrote, 'My missions in South America are a part of our work, and I don't begrudge them a dollar they receive.'"

—The "Pilgrim's Progress" has been translated into Amharic, the language of Abyssinia,

Bunyan's great book has now been translated into eighty-four languages.

—Two thousand two hundred copies of the Bombay Tract Society's Marathi one anna Almanack for 1890 have been sold in Bombay by Rev. A. W. Prautch and his Native helpers alone.

—The grounds of the William Taylor High School, Poona, presented a happy sight last Monday evening. Some five hundred boys and girls from six or seven of the Native Mission Schools under the control of Rev. D. O. Fox, were gathered together for their annual treat. After the singing of Marathi hymns, in which the children joined most heartily, each child received some small present in the way of clothing. This was followed by an enjoyable distribution of sweets and plantains. A correspondent writes that "the efforts of our Methodist brethren to spread the Gospel amongst the sweeper class, who have hitherto been much neglected, are attended with great success."

—The Calcutta Missionary Conference, at its last meeting, decided to give Prince Albert Victor an opportunity to see the Native Christian community. At the same meeting the Rev. A. Paton Begg read a paper entitled "A review of the year."

—On Sunday, the 15th instant, in the Ambroli Free Church, there were admitted into the Christian church by baptism the sister of Mr. Baba Padmanji and her family, three sons and a daughter. Mr. Baba Padmanji preached, and the Rev. Dr. Mackichan administered the rite of baptism.

—The arrival of Mr. Finlayson by the steamship *Persia*, makes an addition to the missionary staff at Seone.

—The Bombay Church connected with the American Marathi Mission is to hold its annual meeting during the first week of January, beginning with Thursday the 2nd, and continuing until Sunday. As usual, writes the editor of the *Dnyanodaya*, the Church invites to its sessions all Christians in Bombay, and its Prathana Samaj and Hindu friends. It is hoped also that many from up-country stations will be present as visitors and as speakers. The subjects chosen are such as apply to the whole Native Church of India, and it is hoped that much quickening of religious feeling may result. He trusts these meetings will be remembered in prayer by all Christians who wish to see the Church in India growing in spiritual life and power.

—A handsome Bible is to be presented to the Empress of Japan, by 500 women in Tokio and Yokohama.

—Pasteur E. Barnaud writes that Moncoutant in the West of France, is the advanced post of the Gospel in the land of the *Chouans*. That church, under the leadership of M. Samuel Vernier and of his admirable wife, whom the enraged enemies call "sorciére" (a witch) on account of her success in winning souls to Christ, is working faithfully, spreading on all sides and proclaiming the Gospel of light in dark places amidst much opposition. A little company of Christian young men are occasionally and without salary going about as colporteurs, selling Bibles and distributing tracts in the fairs and markets, as well as from door to door. They have been many times abused by fanatics and infidels, but they did not give way, and halls for the regular preaching of the Gospel have been let in such places as Chollet, Augé, Parthenay, where the truth had never been preached for generations. If all our congregations had the fire and enthusiastic devotedness of the church of Moncoutant, a great work would be done indeed throughout France.

—Mr. and Mrs. Nicoll, accompanied by five lady missionaries, and Mrs. Stott, accompanied by six lady missionaries going out for the first time, are *en route* to China, in connection with the China Inland Mission.

—Mr. Goldwin Smith declares that the Jesuits' Estates Act would not be passed by any Legislature in Europe. He rejoices in the rise of the Equal Rights movement in Canada, and believes that as the Jesuits hurried James II. along at a pace which proved fatal, so it is not unlikely that their precipitation may make shipwreck of their enterprise in Quebec.

THE WEEK'S GENERAL NEWS.

—A telegram to a local contemporary says it is understood that the new Governor will arrive in Bombay between the 8th and the 14th of April. Lady Harris, in order to avoid the heat of the Red Sea in April, will start earlier than her husband, and will probably arrive on the 24th of March.

—A meeting of those interested in the Anglo-Indian Cheap Passage Association was held at Allahabad on Wednesday. Major L. M. Boileau, Captain K. M. Foss, and Mr. William Watson of Bombay attended as representing the Association. It was proposed by Major Boileau, and seconded by Captain Foss, that the committee of the Anglo-Indian Passage Association having been successful in collecting a body of about 2,500 members, and having intimated their requirements fully to various steamship companies, do now place the final negotiations in the hands of Messrs. W. Watson and Co., of Bombay and London, as they, being a firm which has long made cheap passenger traffic a speciality, will be in a better position to bring the business matters to a successful conclusion. The proposition was carried unanimously. One steamship company has intimated its willingness to carry passengers to London for Rs. 375, and from London to Bombay for 25 guineas, and to make a reduction of 20 per cent. on return tickets.

—The result of the Bombay University examination for the M. D. degree was notified last evening. Of two candidates neither passed the examination.

—The Senate of Bombay University have elected Dr. D. Macdonald as Registrar for the ensuing two years.

—A contemporary hears that, from 1st January next, Colonel Wise will resume charge of the office of Inspector-General of police, and that Major Humphreys will act as Commissioner of Police at Bombay, until the return of Colonel Wilson from furlough to Europe.

—The new Lying-in-Hospital in connection with the Lady Lyall Medical School at Lucknow will be formally opened by Prince Albert Victor in January.

—The Jubilee Hospital at Ahmedabad was opened by Lady Reay on Wednesday last.

—The section of the Bengal-Nagpur Railway, from Assensole to Purulia, 45 miles in length, has been opened.

—The returns of Indian Savings Banks show that in 1888, eighty-five new banks were opened, and over fifty-one thousand new depositors, while the increase in deposit receipts was over 66 lakhs.

—The Conference to consider the Federation of the Australian Colonies will probably meet in Melbourne next February.

—A telegram from Berlin states that the law courts in that city have had to be closed because the Judges are suffering from the influenza epidemic, which is also affecting the schools and theatres. Dantzic, it is said, is similarly situated.

—The party at Calcutta who wish to welcome Prince Albert Victor to that city by means of a big *tamasha*, held a preliminary meeting last Saturday. Maharajah Sir Jotendro Mohun Tagore was in the Chair. A Committee, including Native noblemen, was appointed, with Sir Alexander Wilson and Rajah Durga Charn Law as treasurers. It was resolved—"That an entertainment be arranged to take place at some site on the *maidan* to be selected by the executive committee; that it comprise as many native amusements as possible." The sum of Rs. 16,000 was subscribed at the meeting.

—Advices from New Zealand show that vigorous protests are being raised there against the C. D. Act.

—About one thousand remissions of sentences upon prisoners from Upper Burma have been granted during the last five months.

—The revenue of Upper Burma for the current year is expected to reach one crore, though the original estimate was only 88 lakhs; that of Lower Burma will approach three crores, thus giving a handsome surplus on the whole province.

—The Ameer purposes to open telegraph lines from Cabul to Kandahar, Kandahar to Herat, and Herat to Mazar Sharif probably. The wire and other materials will be purchased by Mr. Pyne, who passed through the Punjab lately *en route* for Europe. Mr. Pyne is due back in Cabul one month after next Ramzan.

—The profits of the Paris Exhibition amounted to eight million francs. The show of 1878 ended in a loss of nearly 32,000,000 francs by the State.

—The *St. Louis Christian Advocate* (U. S. A.) considers that one of the most remarkable features of the times is the extraordinary and unprecedented material advancements in the South. It is the most active, most thrifty, and most prosperous portion of the whole country. The abolition of slavery was one of the best things ever done for that country, as is now being proven by occurring events, and the people gratulate themselves on the fact that the system was abolished. After the abolition of slavery, says the editor, "the South soon entered on a career of improvements and advancements, the like of which she had never known, nor ever would have known, under the prevalence of the system of slavery. See what she is now as compared with her condition twenty-five years ago. And this is but the beginning. Consider her wide area of cotton and rice producing lands, her more wide area of farming lands, her unsurpassed water power, her grazing lands in mountainous regions as well as in extensive plains, her vast and diversified timber, and specially her seemingly exhaustless supplies of coal and minerals of almost every kind, grade and quality known to the mineralogist. Consider it all and remember what the South was twenty-five years ago, what she is now, and what she is likely to be twenty-five or fifty years hence."

—The last Kansas Legislature passed a bill regulating the rates of interest and punishing any one who takes usury. It provides that if excessive interest is charged, the lender is liable to the loss of both principal and interest, and cannot by law collect either. In a case tried under this law at Topeka, a loan of 8,000 dollars was wiped out by a jury, usury being shown. The loan was made many years ago.

—It is said to be a fact that in France you never hear of anybody dying while under the influence of chloroform. The explanation is a simple one, says the *Brooklyn Eagle*. Several years ago a patient in a Paris hospital was undergoing an operation, when the chloroform seemed to be having too great an influence over his heart. An old nurse from the country who was present, raised his feet and lowered his head. In a few seconds the pulsation became normal and the remedy or precaution has since been adopted by the French surgeons.

—The Indian Social Conference will hold a general meeting after the sitting of the National Congress at Bombay.

—The Irrigation Report for the Bombay Presidency for 1888-89 shows an increase of 71 per cent. in the area irrigated, the increase being largely due to the scanty rainfall, the average of thirty-three stations being 19·65 as compared with 26·35 last year.

—Telegraphic advices state that the influenza epidemic has reached America.

—The following is a summary of the Bombay Presidency season report:—Rain needed for late crops in parts of Nassik, Poona, Ahmednugger, Sholapore, Satara, and Bijapore. Jowari in parts of Bijapore and late crops generally in one taluka of Poona suffering for want of rain; jowari in parts of Poona and crops generally in one taluka of Sholapore diseased. Exotic cotton in one taluka of Dharwar blighted. Crops otherwise good except cotton in three talukas of Broach. Harvesting of early crops and sowing of late crops continue in several districts.

Opium sowing, unfortunately progressing in Baroda. Fodder scarce in one taluka of Nassik and one of Dharwar. Agricultural stock generally good.

—The total number of deaths registered in Bombay during the week ending Tuesday, 17th December, 1889, was 435, being 51 more than the preceding week and 3 more than the week ending 11th December, 1888; 11 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 16; Brahmins, 14; Caste Hindus, 212; Hindu outcastes, 29; Mussulmans, 116; Parsees, 28; Jews 1; Native Christians, 13; Eurasians, 2; Europeans, 2; while the rate of mortality per 1,000 of the population was 23·79. There were 100 deaths from remittent fever, being 16 more than the last week, and the same as the corresponding week of last year. There was no death from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 2. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 73, 23, and 16 last week, against 67, 22, and 12, respectively, in the corresponding week in the last year. During the week 262 births were reported in the different districts.

—The P. & O. S. N. Co.'s s. s. *Assam*, with the outward English mails of the 6th inst., left Aden for Bombay at 7 o'clock on Wednesday morning.

—The rate of exchange is 1s. 4 27-32d.

THE LATE MR. WELBORE McCARTHY.

It is with sorrowful feelings that we announce the death of Mr. Welbore McCarthy, one of the Acting Joint Honorary Secretaries of the Bombay Young Men's Christian Association, which took place on Friday of last week.

He arrived in Bombay only about two years ago, and has always been a vigorous mission worker in connection with the Young Men's Christian Association.

He took a great interest in the management of the Dock and Harbour Services at the latter of which he was organist, and his general presence at these services will be greatly missed. His death will generally leave a sad void which it will be difficult to fill up. His remains were interred in the Sewree Cemetery. Among those who attended the funeral were Mr. Henry Conder, Col. Major, the Rev. J. A. Harriss and Rev. J. M. Macdonald, Mr. Alexander King, Mr. Laidlaw, Mrs. and Mr. Squire of the Port Trust, Mr. and Mrs. Harrison, Mr. and Mrs. Wilson, Mr. and Mrs. Gordon and Mr. and Mrs. Mackeson, the Rev. Mr. and Mrs. Clark, his sister Mrs. Clark, junr., and Mr. Clark, junr.

The Rev. Mr. Clark read the Burial Service, at which Hymn No. 387 was sung, and Mrs. Squire showed her sympathy by placing some flowers on Mr. McCarthy's coffin before it was laid in the grave.

There was also much sympathy shown at the Association Rooms, Apollo Bunder, where the flag was hoisted half mast during the day, and in the evening a meeting which was held there took the form of a memorial service.

The Rev. Mr. Day and the Rev. Mr. Petter addressed the gathering and Mr. Herbert Clark and Mr. Henry Conder referred to the influence for good that was always exercised by the deceased, and how he had won the good will and high esteem of those around, by his general unassuming manner.

E. C. T.

17. 12. 1889.

GOOD FOR BOMBAY.

The *Temperance and Social Purity Advocate* (Bombay) says—"The Report of the Police administration of the Town and Island of Bombay for the year 1888, shows that the total number of offences of all descriptions reported in the city of Bombay, during the year was about 30 p. c. less than that reported during the previous year. One of the reasons of this decrease is said to be the discontinuance of the operation of the Contagious Diseases Act. This infamous Act was repealed by a vote of Parliament on June 5, 1888; and the fact that the Police Report attributes to its discontinuance the decrease in crime speaks volumes in favour of the arguments of the friends of Social Purity."

NEWS BY TELEGRAPH.

London, December 14th: The influenza epidemic is attacking the inhabitants of the Spitalfields districts, and has obliged the closing of the schools at Grantham.—The *Times* announces that a Debenture Corporation Company with a capital of three millions will shortly be set on foot. The promoters include several prominent legal men.—Mr. E. L. O'Malley, Attorney-General of Hongkong, has been appointed Chief Justice of the Straits Settlements.

16th: The influenza epidemic is spreading throughout Europe to an alarming extent. At Berlin one hundred and fifty thousand people have been attacked.—The captain of a steamer which left Rio on the 22nd November reports that eight naval officers who were loyal to the Emperor, were executed secretly, and that it is rumoured that several others suffered the same fate. It is also said that the quotation of securities on the Bourse were fictitious, the bankers and the newspapers having been overawed. The country is outwardly quiescent, but there is much secret discontent, and ominous grumblings are heard.—Kilrain has been sentenced to two months' imprisonment and to a fine of two hundred dollars for fighting with Sullivan at New Orleans.

Berlin, 16th: The Emperor William has conferred the Order of the Iron Crown upon Emin Pasha.

London, 17th: A letter has appeared from the Right Hon. E. Stanhope in which he argues that the new Retirement Warrant is no breach of faith towards officers, and concludes that the Secretary of State is bound to act upon any convincing evidence showing that the warrant unduly retards promotion.—A telegram from Chicago announces that the Cronin murder trial was brought to a conclusion yesterday. Coughling, Bourke, O'Sullivan, and Kunze were found guilty of murder in the second degree. The three first named were sentenced to imprisonment for life, and Kunze to three years; while Beggs was acquitted. —The wheat crop of Great Britain this season is estimated at seventy-three millions two hundred and sixty seven thousand and seven bushels.—A postman has been garotted in Hatton Garden and robbed of letters and packets containing diamonds, valued at twenty thousand pounds.—There is no truth in the report of the robbery of the ex-Empress of Brazil's diamonds.—The Persian Minister in London has been recalled in consequence of a dispute with the Minister of Foreign Affairs.

Washington, 18th: President Harrison has sent the British Extradition Treaty up to the Senate. It includes embezzlement and other offences, for which extradition can be claimed.

London, 19th: A summons has been issued against Mr. Arthur Newton, a solicitor, who watched the proceedings on behalf of some parties interested at the hearing of the Earl of Euston's summons against the *North London Press*, charging Mr. Newton with conspiring to defeat the ends of justice by screening people alleged to be incriminated in the West End scandals.—Two others have been summoned on a similar charge. Much sensation has been caused by this development of the case.—The mother of the Rev. Mr. Turner, formerly Curate at Whitby, has given a donation of £9,000 to the Society for the Propagation of the Gospel in Foreign Parts.—Dr. Claughton, Bishop of St. Albans, is seriously ill.—Mr. Parnell is on a visit to Mr. Gladstone at Hawarden.—A Portuguese South African Company has been definitely formed at Lisbon.

A TEMPERANCE LORD MAYOR.

The year of office of the last Lord Mayor of London, Alderman Whitehead, has been signalised specially by the numerous Temperance meetings held at the Mansion House. The British Women's Temperance Association, the Young Abstainers' Union, the Protection of Native Races Committee, and the United Kingdom Band of Hope Union each had their turn. At the latter meeting not only was every seat in the hall filled, but every nook and corner of standing room was occupied by a compact mass, and even then a good many could not obtain admission at all. The Lord Mayor spoke in terms of devout thankfulness of the spread of Temperance principles throughout the United Kingdom, which was largely owing to the efforts of the Band of Hope Union. Although the Union had only been established about forty years—a comparatively brief period—two millions of children were enrolled under their banner, in twelve hundred societies.

WEEK OF UNIVERSAL PRAYER, 1890.

Below are the subjects for the Week of Prayer, beginning Sunday, Jan. 5th:—

Sunday, January 5. *The Church of Christ.* Prayer for the power of the Holy Spirit to work a great revival among Christians.—Eph. i, 15-23.

Monday, January 6. *Personal Confession and Supplication.* Confession of sin and failure in the past, and prayer for consecration to a holier life. Prayer for the Church of Christ, and for more light and life and power from the Holy Spirit; for greater faithfulness to Gospel truth; and prayer for Pastors and other labourers in Christ's vineyard.—Psalm xxxii.; Nehem. ix. 1-21; Eph. iv. 1-16; Heb. xiii. 7-21; 1 Tim. iv.; 2 Corinth. iv.; Ephes. iii. 14-21; Psalm lxxxv.

Tuesday, January 7. *Nations and their Rulers.* Prayer for the increase of sobriety, purity, regard for the Lord's Day, and national righteousness. For those in authority. For the frustration of anarchy, rebellion, and cruelty. For the maintenance of peace. That "the Word of God may have free course and be glorified." That the advance of Rationalism, Ritualism, and Romanism may be counteracted; and the work of Evangelization in Romish countries greatly prospered.—1 Peter ii. 13-25; Prov. xxix.; Isaiah lvi.; 1 Tim. ii. 1-7; Matt. xxv. 14-30; Galatians i.; Jude's Epistle; Psalm cxlvii.; Isaiah xxv.

Wednesday, January 8. *The Rising Generation.* Prayer for special grace and wisdom for Christian parents. For a great increase in the number of earnest Christian teachers in Schools and Colleges and Universities. For more abundant spiritual fruit from the Young Men's and Young Women's Christian Associations. For wholesome legislation tending to diminish the temptations to which the young are exposed.—John xii. 35-50; Prov. xxiii. 12-35; Ephes. vi. 1-18; Coloss. iii. 1-17; 2 Tim. i. 1-13.

Thursday, January 9. *For Jews and Mahomedans. First, the Jewish race.* Prayer that God would remove the veil that is upon their heart; that He would bless all Missions to the Jews, and especially that He would bless the circulation of the New Testament in Hebrew among them. For greater light amongst Christians as to God's purposes concerning Israel.

Secondly, the Mahommedan peoples. Prayer for the overthrow of Islam. Prayer for Africa and its millions of Mahommedan inhabitants; that all efforts to bring them the Gospel may prosper. That slave hunting and slave trading may be utterly suppressed.—Rom. xi.; 2. Corinth. iii.; Jerem. xxxi. 1-14 and 31-40; Isaiah 1.; Joel ii. 25-32.

Friday, January 10. *The Heathen. Thanksgiving* for recent marked increase of interest and endeavour in missionary work. For so many doors lately opened to the Gospel.

Prayer that faithful men may be led to proclaim the Gospel everywhere in the power of the Holy Ghost. That many more native evangelists and pastors may be raised up to extend the work. That stumbling-blocks, such as the drink traffic, and the opium traffic, may be removed. For the suppression of polygamy infanticide, and child marriages. John iv. 31-43; Matt. ix. 27-38; Acts ii. 14-40; Romans xii.; II. Corinth. v. 8-21.

Saturday, January 11. *Thanksgiving.* Special thanksgiving for what God has done during the past year. Praise for the assured hope of future blessings; praise above all for God's unspeakable love, the gift of His Son, and for the presence and power of His Holy Spirit. Thanksgiving for the privilege of being permitted thus unitedly to lay our requests before God during this Week of Prayer.—Psalm cvii.; Luke xi. 5-13; Phil. iii.; Deut. xxvi.; Isaiah lv.; Psalm cxxxv.

Sunday, January 12. *Subject of Sermons. The future glory.* Prayer that Christians may be more on their watch-tower, looking for the coming of our Lord Jesus Christ.—1 Thess. v. 1-10.

EARLY EXPERIENCES OF BISHOP WILLIAM TAYLOR.

On my way to Conference, I read in my saddle my written synopsis of the books in the course for that year, and was prepared for a No. 1 examination.

When our class had answered the disciplinary questions put by the Bishop, preparatory to our admission into Conference, and election to Deacon's Orders, the Bishop said: "Is it the pleasure of any member of the Conference to submit further questions to the young men?"

"Yes," replied John Bear, one of the able and venerable Defenders of the Faith, "I wish the Bishop to ask each one whether or not he is under a matrimonial engagement?" so the question was put to George A. Coffee, and he answered "Yes." I was second and replied, "I have confirmed no such engagement, and shall not consummate any such till I shall have served four years as a single man."

So it passed round, and I believe all the rest answered "Yes." Then the class retired, and a long discussion followed.

According to the rule of the Conference, if a young man got married before his two years of probation were out, he was not admitted, and, if after admission, before the expiration of his fourth year, he was liable to censure, and usually punished by an appointment to a very poor circuit, where he and his young wife would enjoy their honeymoon among the whippoorwills. Pocahontas Circuit was one of the dreaded appointments, hence the boys called it "Poke-it-on-to-us."

I was told that a good deal of talk was elicited by the ambiguity of my reply, but John Emory said, "O, it is plain enough, the young man and some worthy young lady are encouraging a growing mutual attachment, but have not 'confirmed' it by any engagement that would be binding in case either should be inclined not to confirm it," and added: "The vital question in regard to this young man or any candidate for admission into the Conference, is that of efficiency. If a young man is thoroughly efficient in the pulpit and in his pastoral work, there will be no difficulty in providing a support for him and for his wife. If a young man is not efficient, it will be difficult to raise money to support him without a wife." All the young men of the class, including myself, were admitted and elected to Deacon's Orders. The next day our ordination sermon was preached by J. P. Durbin, the great orator of the Philadelphia Conference, and subsequently Missionary Secretary.

When the appointments of preachers for the ensuing year were read, the name of a new circuit, on the Rockingham District, was announced, "Sweet Springs Circuit." The tag ends of two old circuits were cut off and added to Sweet Springs Valley. Dutch Corner, Irish Corner, and a few other neglected corners not included in any circuit, were now incorporated into the new circuit.

When the Bishop announced the new name, "Sweet Springs Circuit," there was a flutter among some of the mountain boys, who were in dread of an appointment to it, knowing it to be a very hard, and perhaps hopeless undertaking. The appointments were read out slowly, so that all who wished could write them down in his own memorandum book. One Brother sat on the pulpit stairs in a very conspicuous place, and was engaged in writing down the whole list, but when his own name was announced in connection with a place he dreaded, he uttered one emphatic word of dissent and dropt his pen to the floor and never picked it up. I had nothing to mar my enjoyment of the scene, for I did not care a feather where they sent me, knowing that in every place there were sinners to be called to repentance. When asked where I would like to be sent, my reply was, "Not to a fat, flourishing circuit, but to one where there are plenty of sinners." So on this occasion the announcement came exactly to my liking, "Sweet Springs Circuit, Wm. Taylor."

A Minister's Travelling Fund!

What with lending my money, giving to missions, and buying books to take to my new circuit, when I came to take stock, I found I had just one dollar left in my pocket; my 25 dollars loaned out was not available. I had over 250 miles to travel on horseback to reach my circuit. The toll to pay on the valley "turnpike," amounted to "a dollar and six cents." But I had not the slightest fear of not getting on all right. I borrowed six cents from Adam Bland, to complete the sum for toll, and paid him in due time, and reached my circuit without incurring any debt beyond the six cents, yet neither I nor my horse went hungry. We were in "a land of corn" and potatoes.

It was whispered round, "Poor Bro. Taylor will starve on the so-called Sweet Springs Circuit. The people there live principally on blackberries, and they have no money."

The only chapel I found on the circuit was at Gap Mills, and that a "Union Church." A man there had a flour mill, saw mill, distillery, and store of dry goods and groceries. That was the nearest approach to a town within my bounds. Sweet Springs was a notable watering-place and summer resort for pleasure, and for health seekers, from all parts of the State and from other States, and hence large buildings for their accommodation; but out of the watering season, there was scarcely anybody to be found there but the keeper of the hotel. Sweet Springs Valley was about ten miles long, and three miles wide, between two ranges of mountains, and was occupied by small farmers, who lived for the most part by the roadside, their farms lying in the rear of their residences. They had learned much from the refined summer pleasure-seekers, which was not refining nor elevating to them. They were noted for frivolity, dancing and drinking. There was one Roman Catholic residing in the valley, and one woman and her daughter, who had somewhere joined the Methodists as seekers of salvation; all the rest of the population of the valley were "outsiders," not connected with any church. We had but about a dozen members at Gap Mills, embracing an excellent family by the name of Carpenter. Jake Weekline and wife lived on the backbone of the Alleghany range between Gap Mills and Sweet Springs Valley. They were Methodists and their house became a preaching place.

A Notable Character.

I found a few more at Second Creek. There we had Wm. Smith and Aleck Carson, both local preachers. Smith was a good, modest, quiet man, and consistent Christian.

Carson was equally pious, a man of great originality and native mental power. He was a cooper by trade, and had been reputed the most profane swearer in all that region of profanity. But he went to a "Methodist revival" a few years before I met him, and was awakened and saved. He at once went to the preacher, and, in presence of the congregation, said:

"Will you allow me to join the Church."

"Certainly, Brother, I'll put your name down now."

"O, I am so glad. I have been so bad, I was afraid you would not allow me to join; I do want to be a good man, and I need all the help I can get."

So he returned home rejoicing, established family worship and was getting on nicely, till one day, when setting up a barrel the brace-hoop slipt, and down went his staves into a heap, and before he could collect his thoughts he uttered an oath.

He threw himself on the ground and rolled and groaned and cried for mercy till the Compassionate Friend of sinners healed and restored him. He never slipt again. He said nobody ever spoke to him about his soul till he went to the "mourner's bench" at the Methodist meeting; but as soon as it was noised abroad that Aleck Carson had joined the Methodists, "scarce a day past that some Baptist, or seceder from the Scotch Kirk did not come into my shop to debate with me on disputed points of doctrine."

He said to each one: "You see, my friend, I am only a babe, but I want to learn all I can; so you will please state your point plainly and your proof texts, and I will write them down in my memorandum book and give them due consideration; but as I am a young learner, you must give me time." So he got *Watson's Institutes*, and carefully studied every point, with their proof texts, and their plain interpretation. He was so mild and tractable that each party seemed to think they had captured him. He mastered the arguments on every question raised, before he attempted a reply, then as a master in theology, he mowed down his opponents as he would grass in a hay-field—not one of them ever faced him a second time.

The Greatest man in the Methodist Church.

One day a Rev. Calvinistic minister, a very learned and able man, rode to his shop door and said, "Mr. Carson, I have come five miles to have a theological debate with you." "All right, your reverence; wait till I tighten the hoops of this barrel, and I'll go with you to the house." So he got his barrel set up, laid aside his apron, put on his coat, and conducted the preacher to his humble home. In two hours Carson logically and scripturally took the ground from under the Calvinist, and the "learned divine" held up his hands in astonishment, and said, "O, Mr. Carson, I've never met your like before, you must be the greatest man in the Methodist Church."

"O no, sir. There are plenty of niggers in the Methodist Church who know much more than I do. The trouble is not in the strength of my argument but in the utter weakness of your cause."

After that no man dared to ask him any more questions.

At the Perkins appointment, a few miles from Second Creek, I found Father Perkins, wife and grown-up daughters, and a few other members. Father Perkins was a local preacher, a sensible, plain, good man, who, in warm weather, before beginning to preach, took off his coat and opened his shirt collar.

In the Irish Corner, we had but two Methodists—Bro. Robinson and wife. In the Dutch Corner, none.

At Pott's Creek we found a few members, among whom were Rev. Joseph Pinnell and wife. Father Pinnell was contemporary with Bishops Asbury and George, and told me much about Asbury in his "hopeful moods," and when he got into what he called "a brown study," somewhat akin to that known in more recent times, as "the blues." The best antidote is useful occupation.

Father Pinnell was a member of the General Conference in 1812. That was before it became strictly a delegated body. The dear old man preached for me occasionally, always to the edification of the hearers. He was over 80 years old, but very young and lovely in spirit. I was glad to make his acquaintance before he left for his home in heaven. He and his good wife always gave me a welcome to their plain but comfortable abode.

I do not remember the aggregate number of members I found on Sweet Springs Circuit. I think somewhere between thirty and forty, all of moderate attainments, and limited means, but most confiding and kind. We shall have occasion to note the difference between the beginning and the ending of my year on that new circuit.—*From "The African News."*

A drunkard is liable to imprisonment in Norway and Sweden, and during confinement is treated for his cure by being fed exclusively on bread and wine. This treatment after 8 or 10 days creates the greatest repugnance for anything having the taste of wine, and the prisoner generally comes out cured.

A Christian should be both a loadstone and a diamond; a loadstone in drawing others to Christ; a diamond, casting a sparkling lustre of holiness in his life.

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON XIII.

Sunday, December 29th. Proverbs xxiii : 29-35.

SUBJECT :—Temperance Lesson.

By this description of a drunkard we see that the effects of wine drinking were pretty much the same in the days of Solomon as they are now, "Woe, sorrow, contentions, babbling, wounds without cause, redness of eyes . . . . . Thou shalt be as he that lieth down in the midst of the sea or as he that lieth on the top of a mast."

What a dismal picture! What a vivid idea of trouble, disgrace, and insecurity! Who would choose it. No one. But multitudes choose the path that leads to it. An influential lady said to a temperance worker recently, "I have often thought of calling on you, but heard you were so saturated with temperance as to have no time for anything else, and *I* am not a temperance woman!"

"I think you have four boys," said the worker.

"Five," she corrected.

"And which, or how many of them, do you intend to give to support the saloons?"

"None!" was her indignant answer.

"But," replied the temperance woman, "the saloons are and must be supported by somebody's boys, and this is why I cannot understand any mother's indifference to the Temperance work!"

She seemed to be aroused, may her "arrest of thought" lead to conviction.

This path leads on to an inclined plane, as it were, and a life once started on this incline is like the run-away train on the Bombay Ghauts. The drunkard cannot stop. His driver, "will," has lost control, and on he goes to destruction. He does not choose the end of a drunkard or the consequences of strong drink. He only forgets or ignores the admonitions of the wise man to "Look not upon the wine when it is red . . . . when it moveth itself aright, at the *last* it biteth like a serpent, and stingeth like an adder."

We do well to give heed to every word of Scripture, for there is not a single proposition laid down as a rule of life throughout the whole Book which is not found in practice to be for the highest good of man. We do well not to look upon the wine when it is red, to avoid it altogether, to have nothing to do with that or any other alcoholic preparation. The advice of the wise man is good for body, mind, and soul.

That it is good for the body is proved by the fact that in England many life assurance societies now divide their clients into two classes, abstainers and non-abstainers. It having been proved by statistics that abstainers are much longer lived on an average than non-abstainers, these insurance societies give the abstaining section the benefit, and effect their life-policies at much lower rates than they charge to non-abstainers.

Temperance teaching in relation to the laws of health is being widely spread. Many doctors abstain now from ordering alcohol in cases of sickness, and the success of the London Temperance Hospital in treating patients on temperance principles is a patent fact. Mr. Horsley, the chaplain for ten years of Clerkenwell Prison, which he humorously termed "Her Majesty's Temperance Hotel," testifies to the good effect the enforced abstinence of prison life had upon the prisoners, who always left the prison in better health than when they entered.

That Total Abstinence is good for the mind, scarcely needs proving, life's experience on every hand points to the weak will, muddled brain, and demoralised conscience, as belonging to the man who has to take "pegs" to spur him through with his work.

And what of the soul? Only this, that speaking by the mouth of the Apostle Paul, the Lord says that drunkards *shall not* inherit the Kingdom of heaven. (1 Cor. vi. 10).

No one wills to become a drunkard. In these days of light on temperance subjects wise people are getting to see on every hand that drink does them no good. For the sake of the Lord Jesus who died to save them those who love and follow Him cannot have anything to do with that which is the cause of so much sin and suffering in the world. The circle of those who drink wine and beer is rapidly narrowing down to the class who drink it because they like it. Like the drunkard in our lesson, who says, "When I shall awake, I will seek it yet again."

Let us ask ourselves whether we as Christians have done all that we ought to do to stop people from becoming drunkards, by holding up the danger signals at the beginning of the path of evil, and by protesting at all times against looking "upon the wine when it is red," when in the foaming tankard the beer "moveth itself aright," and looks so tempting. It is even then that the adders and serpents of *delirium tremens* lie hidden in it. Danger lurks beneath; the only safe way is to "touch not, taste not, handle not."

WONDERS OF MR. SPURGEON'S PRINTED SERMONS.

A Wesleyan minister in New South Wales has sent to Mr. Spurgeon the following cheering letter:—"Dear Mr. Spurgeon,—At an evangelistic service, held last evening, a well-known saw-mill proprietor, who is an esteemed local preacher, in this circuit, made a brief reference to his own history to this effect:—'For twenty-five years of my life I lived in the darkness of sin. I had never been inside a Protestant place of worship. *I had never, in all that time, met a Christian man.* I knew nothing of the distinction between Methodist, Presbyterian, Baptist, &c.; they were all alike despised in my eyes as being all in gross error. About that time, five of my companions were drowned together at Port Stevens. The occurrence made a deep impression upon my heart. The thought would force itself upon me, "What if you had been among the number? Would you not now have been weeping and wailing among the lost souls in hell?" I was greatly troubled, and did what alone I could do—prayed to God; but not knowing anything of the way of Salvation through faith in Christ, and having no one to guide me, I lived for two years in the most awful agony. I would rather die than live those two years over again. I knew nothing of the great preachers of the day, until I happened to hear of Spurgeon, and a friend being about to visit Sydney, I asked him to get me a volume of Spurgeon's sermons. I read those eagerly, and received much light and comfort from them. At length I read one bearing the title, "Seeking for Jesus" (No. 947), and as I read, God spoke peace to my troubled heart. I felt that my sin was pardoned, and I could sing aloud for joy. It was about noon on a glorious Sabbath day when the great change took place, and I well remember the spot on which it occurred. Since then, ten years ago now, I have been telling the story of the cross wherever I can.'"

M. Gustav Haupt, a missionary on the Congo, writes from Stanley Pool, that, in passing through the town of Kintamo, he saw at a hut one of Spurgeon's printed sermons. It was stuck there in order to protect the hut against evil charms, or thieves, as the owner had left it. The sermon is No. 2,025, from Jeremiah xlvii. 5. "How long wilt thou cut thyself?" The missionary who sends the information remarks, "What an appropriate question for those who in an awful way, destroy their own souls!" This remarkable circumstance is a proof of the way in which the printed sermons circulate everywhere, and, like those seeds which are carried on wings of down, fly far beyond all expectation. Oh, that the sermon *fetish* might in very deed become a terror to the evil spirit, and a blessing to many souls!

This postcard was shortly after followed by a letter from a young Dutchman in the Orange Free State, South Africa, who says:—"When you preach there, in far-off London, your words are here within a few months, giving weary and sad souls food and medicine. I have a dozen or more of your sermons in English preached this year, and my father has three volumes of your sermons in Dutch."

The Secretary of a Young Men's Christian Association recently wrote to Mr. Spurgeon:—"Dear Sir,—I met with a young man, a few days ago, whose case will interest you, as you have much to do with his present position. W. T.——was converted seven years ago. He was manager of a large brewery. As he was not happy, he commenced to read your sermons week by week. These made him more unhappy, because they showed him that he had not made a full surrender to the Lord, and he felt that he could not continue in his business and serve the Lord fully. The time came when he saw that one or the other must go, and he told his uncle, who is the principal partner in the firm, that he must leave, giving his reasons for so doing. Father and uncle persuaded him not to be so foolish as to throw away his only chance in life; but the answer was, 'I must throw away this or Christ: the one I cannot, the business I must.' His uncle then offered him as many shares in the firm as he liked to name, free; but still his answer was, 'No, I must wash my hands of the trade'; and he left, not knowing where he would go, or what he would do; but confident that the Lord, who had given him grace to take this stand, would help him through his one desire to please his Lord and Master. The way was opened for him to enter the City Mission, where he has been working for the last eighteen months with much success. I asked if he had told you the benefit your sermons had been to him, and finding that he had not done so suggested that he should write, knowing that you are encouraged by every fresh case of blessing."

P. S. July 25th. At our meeting last night, an old gentleman stated, that, 21 years ago, in this district, he was led to decision through reading a sermon of yours, entitled 'Now' (No. 681). He is to-day a consistent Christian. To God be the praise and glory!"

THE WILLIAM TAYLOR HIGH SCHOOL.

Our Poona correspondent writes—"The annual Exhibition of the William Taylor High School called together a large audience last Friday evening in the M. E. Church. Rev. J. E. Robinson, from Bombay, presided. The gathering was opened with singing and a prayer by the Pastor, Mr. Baume. Songs, recitations, and dialogues followed. The children of the kindergarten took an active part in the proceedings of the evening, and the excellent manner in which they performed some most complicated pieces can only be attributed to the careful training of Mrs. D. O. Fox and Miss Gordon.

"We are glad to say that the religious element, which is so scarce at such entertainments, was present on this occasion, and it was a most encouraging sign to see the young folk stand up before a large and mixed audience to sing 'Jesus is our Master, and we love His service.' We feel certain that a bright future is before this school, for the Master will surely bless an institution which acknowledges Him in all its ways.

"There is another point which must not go unnoticed, and that is the perfect order which prevailed. Every child seemed to know his or her place, and was on the platform at the right moment. It is important that children should be impressed with a sense of order and discipline from their earliest days. Towards the close of the evening Mrs. Baume was asked to distribute the prizes, after which the Rev. I. F. Row dismissed the audience with the benediction."

Whipcord evolves force from a horse; it brings latent force into action, and that is just what drink does, only there is a difference: the force that is evolved by the use of the whip is under control; but the force that is evolved by taking drink you cannot control, and that is just the reason why men commit such mad acts under the influence of drink.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Incumbents: Rev. R. A. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 1 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL MEETINGS IN ENGLISH.

To-night, at 8 o'clock, and every night this month, at the General Assembly's Institution, Kalbadevi, Bombay. All are welcome.

CHILDREN'S SCRIPTURE UNION.

There will be no meeting at the Lodge, Girgaum to-day (Saturday), but there will be a special gathering of all the members in Bombay at the Town Hall on Monday the 30th, at 4 p. m.

It is earnestly hoped that all the members will be able to attend. Parents of members and friends of the Scripture Union are welcome. The cards for the New Year will be given out at the close.

JOHN M. MACDONALD.
HON. SEC.

The Bombay Guardian,

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SATURDAY, DECEMBER 21ST, 1889.

NOTES AND COMMENTS.

"Thou shalt call His name JESUS: for He shall save His people from their sins."

We are requested to state that a union service will be held in the Grant Road Methodist Church, Bombay, on Christmas morning at 11 o'clock. The offertory will be for the poor.

A well-known Native speaker testified at the General Assembly's Institution, Bombay, on Sunday evening, that the first step towards his conversion was reading an account of the Crucifixion. The spectacle of the Son of God humbling Himself (for the Salvation of humanity) not only to the birth at Bethlehem, but to the Cross at Calvary, is adapted above all others to move the human heart. The story of His love and His voluntary humiliation is more heart-breaking than the story of His power. But is there not sometimes a tendency, unconscious perhaps, on the part of Christians both in the pulpit and the pew, to prefer the setting forth of the power of Christ rather than of His humiliation? The spirit that would in any degree cause the story of Calvary to be an offence must be carefully and prayerfully watched against. There is only one way of Salvation, whether for European or Indian, and that way is through the Cross.

Is not pride one of the greatest hindrances to personal holiness, to spiritual advancement, to fruitfulness in the Lord's work? Do we measure ourselves by others, and think that the result is greatly in our favour? If so, we have used the wrong standard. God's requirements, and not other men's attainments, is the rule to measure by. Do our intellectual acquirements and our social position minister to our pride, and help to foster in us the thought that we do not require pardon for sin, and salvation from it, so much as the common people? Do we feel that it is hardly "good form" to talk of JESUS CHRIST and His wonderful Salvation in ordinary conversation? "Let him that thinketh he standeth, take heed lest he fall." How can Christ do a great work in us, and through us, if we are puffed up with a sense of our own importance? Let us humble ourselves and say, not "Lord, I thank Thee that I am not as other men are," but "God be merciful to me a sinner." If we let pride have its course, we shall soon all be spiritually dead together.

A speech delivered by Mr. Eardley Norton at a National Congress meeting at Madras illustrates how woefully the people of India are being misled as to the true character of Mr. Bradlaugh, M.P. Nothing can be more ridiculously incorrect than the following—"Like Mr. Bright, Mr. Bradlaugh was sure to be regarded as the Tribune of the English people. . . . . There was no figure in English politics, which, with the exception of Mr. Gladstone, commanded greater respect than that of Mr. Charles Bradlaugh." (*Madras Times*, Dec. 10th). Bradlaugh is as far removed from John Bright as heaven is from hell, and can never occupy a position similar to that of John Bright in English political life. John Bright was a devout believer in the Lord Jesus Christ. Therein was the strength and secret of his character. He was permeated by the truths of the Gospel. His public utterances even, both in and out of Parliament, were marked by Biblical expressions. He loved humanity because he loved God. His countrymen recognised that. But what of Mr. Bradlaugh? Until he obtained a seat in Parliament for the demoralised borough of Northampton, he was the most incessant propagator of infidelity in all England. The name of Jesus Christ—the name that is precious above all others to working class leaders like Joseph Arch and Thomas Burt, and to the backbone of the English democracy—was taken upon his lips only to blaspheme it. In order not to be an outcast in Parliamentary life, he found it necessary on entering the House of Commons to moderate the tone of his public speeches; but his propagation of infidel and immoral doctrines continued in connection with Mrs. Besant in their publishing business. Some of the doctrines advocated in the books which that business scatters are too debasing for decent men to particularise; and if carried into effect would root up and destroy family life and civilized society. His once associates, Holyoake and Barker, viewed them with horror, and severed their connection with him. To rank such a man with Mr. Bright and Mr. Gladstone is a crime against humanity. Mr. Eardley Norton and others who are deceiving the Indian public as to the real character of Mr. Charles Bradlaugh are among the worst enemies of national progress in this country.

The second number of the *Temperance and Social Purity Advocate* is a decided improvement upon the first issue. It opens with an article entitled "Prohibition for India." It is edited and published by Mr. D. D. Gilder, an active and philanthropic, although not a wealthy member of the Parsee community. It would be a wise and graceful act on the part of some of Mr. Gilder's more wealthy countrymen, to give him their hearty sympathy and support in this enterprise. The annual subscription to the *Temperance and Social Purity Advocate* is only two rupees a year. Some should mark their appreciation of Mr. Gilder's efforts by each subscribing for a dozen or twenty copies. Mr. Gilder's address is 118, Bazaar Gate Street, Bombay.

SUNDAY IN ELLICHPUR.

The pretty station of Ellichpur in the Berars has not many European residents and sees little of English life, but it is blessed with as earnest a band of missionary workers as ever consecrated themselves to the service of God in this land. It was my privilege to spend last Sabbath at the house of Mr. and Mrs. Ward of the Pilgrim Faith Mission, who, with their devoted fellow-helper Miss Ranf, are the representatives of the Church of Christ in Ellichpur.

Sunday is there, as in most missions, a full and busy but very happy day. Sunday school in English for the children of the family and the little Native orphans who have found a home and mother in the mission bungalow, opened the work of the day. Street preaching in the bazaar followed. Two young ladies recently arrived from England are now at the Mission house studying the language. One of these plays a large melodian whose musical strains form a great source of attraction in the streets. The missionary ladies and the visiting stranger all attired in graceful *saris* of faqir colour or white, along with the music, attracted the people. They crowded round and the Gospel was faithfully, simply, and lovingly preached to them in Hindustani and Marathi.

After breakfast a number of poor beggars old and withered, lame and blind, waited upon the missionaries for some relief for their temporal needs; but first they listened to some Gospel hymns and a loving invitation to believe on the Lord Jesus, who when He was upon earth was very kind to just such people as they. Some apparently believed the word and some believed not. A portion of *jowari* having been given to each they slowly moved away.

The Sunday school at two o'clock for heathen children was an interesting and hopeful occasion. About 30 well-clothed little heathen sat upon the floor of the mission house and gave quick and bright answers to the questions put to them from Bible history. The attendance on this occasion was considered small as 90 or 100 children often gather. They were evidently acquainted with the stories of Abraham, Enoch, Noah, and Lot and knew something of the Lord Jesus. Though they do not yet know Him as the Saviour there is reason to hope that He is thus preparing their young hearts to receive the truth in its glorious fulness.

Street preaching in the evening drew a still larger crowd than that of the morning. One could not but feel as we watched the thoughtful faces and saw the stalwart forms of the men before us what a power they would be for Jesus if they would only receive Him as their Saviour and Santifier.

The last of the day's engagements was a meeting in English held in the mission house for the few European residents of the station. This was felt to be a blessed time. The speakers realising the awfulness of the lost condition of the heathen around and the responsibility resting upon all who are called by the name of Christ in this land to be shining lights and witnesses for Him, pleaded earnestly that those who were there would make a full surrender to the Lord. One young man who was "almost persuaded" was moved even to tears. May he yield and become a bright worker for the Lord! The little band of missionaries were wearied as they went to rest that night but with the sweet consciousness of the smile of God upon them they realised that it is good to work for Him in this dark and needy land.

E.

A NOBLE WOMAN AT NATOMBI.

By Bishop William Taylor.

Natombi Mission Station is an hour and a-half by boat or canoe from Banana, the port of entry, at the mouth of the Congo. I opened this station on my way home last year, and put in charge Miss Mary Kildare, a lady of large and valuable experience as a missionary worker. She is an educated Irish lady, who paid her own passage to Africa, to devote her remaining days on the self-supporting plan, for the elevation of the African people. She spent nine of her youthful years in school work among the children of the "freedmen" of our Southern States after the war, so her sympathetic interest in the African race is not a poetic impulse, but a matured conviction underlying a developed passion of Christian love. She is tall and commanding in appearance, and is characterized by great simplicity, sincerity, candour and courage. Her candour in speaking the truth plainly renders her unpopular with those who say "prophesy smooth things unto us."

Her courage is a terror and an offence to the oppressor. Soon after we came up the Congo, two years ago, we heard the heavy strokes of the lash on the bare back of one of Africa's oppressed sons, and she rushed into the presence of official authority, shouting, "Quit that! Quit that!" and the operation soon ceased.

When I was at her station, a few days since, we heard the shrieking of a woman in a village near by. Mary sprang to her feet in an instant, saying, "It's a man beating his wife!" and hastened to the scene of strife. In a few minutes she returned, leading the weeping woman by the hand, and seated her, and gave her some sugar to please her taste, and soothe her sorrow. I inquired:

"What was the trouble, Sister Mary?"

"As I ran up, I saw her husband strike her over her bare shoulders with a pole, and I put out my hand and said to him, in the fiot language: 'Don't you dare to strike her again,' and he didn't."

"Won't he beat her when she returns home?"

"No; he will get over his anger in a few minutes, and there will be no more of it, till he gets into a passion on some new occasion."

I ordered the galvanized iron and timber from Liverpool for Mary's house, and Bro. Arringdale put it up before he left for home. It is about twenty-two feet square, set on pillars eight feet above the surface of the ground, and is divided into two rooms, 12 x 12 feet, and a veranda, 10 x 22 feet. I put a good board balustrading round the veranda last week, with a door for entrance at the head of the stairs; also, made and hung a gate for a passage-way through a high fence, now nearly completed into the mission-house enclosure of three-quarters of an acre.

She was making progress in school work till the small-pox broke out among the people last April, which suspended nearly everything. It is now passing away, and she will resume her school work.

THE ANTI-OPIUM MEMORIAL.

This week we give the fourth list of missionaries who have signed the Memorial to the Emperor and Supreme Executive Council of China, expressing sympathy with them in their past efforts to suppress the opium trade, and emphasising "the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6th, 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tientsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalised importation of opium into China."

The first, second, and third lists contained the names of 245 missionaries. There are sixty-two in the

Fourth List.

H. C. Schmidt, Rajahmundry.
E. Pohl, Rajahmundry.
Edward P. Rice, Bangalore.
J. A. Vanes, Bangalore.
J. Hudson, Bangalore.
J. Parker, Bellary.
G. Grossmann, Dharwar, South Mahratta.
Wm. Huntley, Nuseerabad, Rajputana.
A. B. Boyer, Balasore.
Neils Madsen, Pakur, Bengal.
J. Sutherland, Kalimpong.
W. S. Sutherland, Kalimpong.
J. A. Graham, Kalimpong.
H. Rylands Brown, Darjeeling.
O. R. Bacheler, Midnapore.
Chr. Schlesch, Pattambakam, S. Arcot.
Th. Naether, Panruti.
C. Harding, Sholapur.
S. B. Fairbank, Ahmednagar.
W. H. Hollister, Nagpur.
J. G. Cooper, Nagpur.
Alexr. Robertson, Nagpur.
J. Grenon, Nagpur.
D. Whitton, Nagpur.
Alfred Day, Agra.
D. Morison, Rampore Beauleah, Bengal.
W. Dalrymple, Rampore Beauleah, Bengal.
J. W. Scudder, Vellore, Madras P.
R. Kilgour, Darjeeling.
J. Fraser Campbell, Ruttand, C. I.
George V. Park (Sabja Prakash), Salvation Army, Gujerat.
E. Diez, Mangalore.
K. Ernst, Mangalore.
F. Kittel, Mangalore.
A. Glattfelder, Mangalore.
J. Baumann, Mangalore,
W. Weischedel, Mangalore.
J. Sieber, Mangalore.
F. Huber, Mangalore.
G. Hirner, Mangalore.
I. Daur, Mangalore.
Edwin B. Stiles, Midnapore, Bengal.
George W. Clutterbuck, Bombay.
W. Dyson Frater, Lucknow.
John C. Porter, Igatpuri.
Henry Haigh, Mysore City.
W. W. Holdsworth, Mysore City.
J. E. Case, Myingyan, Burma.
A. A. Newhall, Hanamaconda.
W. Stokes, Udipi, South Canara.
A. Brasche, Udipi, South Canara.
G. Ritter, Udipi, South Canara.
C. H. Gill, Shikarpur, Nuddea, Bengal.
H. Williams, Ballabhpur, Nuddea, Bengal.
S. W. Domer, Shikarpur.
E. G. Phillips, Tura, Assam.
John S. Chandler, Periakulam, South India.
Edward P. Herbert, Mandla, C. P.
H. D. Williamson, Mandla, C. P.
E. W. Parker, Moradabad.
C. W. Simmons, Moradabad.
C. H. Plomer, Lahore.

(To be continued.)

HAVE YOUR FEET SHOD.

It was only the other day, while holding a Bible-class with my Native helpers on the subject of the Christian's armour, that the light flashed very clearly on the verse—"having your feet shod with the preparation of the Gospel of peace." A soldier may have on all his armour, but if he has not on his shoes, he will surely come off second best; for the simple reason that he does not walk on smooth roads nor fight on smooth plains. All that the enemy would have to do to gain an easy victory over a bare-footed army, would be to scatter thorns in the paths of his foe, so that they might prick the feet and prevent his standing firmly to fight. Thus it is in our spiritual warfare. There are plenty of thorns and sharp stones on the field of battle, and scattered here and there on the road we have to tread. The enemy scatters them in order to disturb our peace and cause us to halt and stumble. When I was a boy attending school, I used to associate with the neighbour's children who were very wild. One of their amusements was to get a kind of seed which had three or four sharp thorny points, and scatter them along the path which went near their houses. I joined with them in scattering the thorns, and in enjoying the fun (?) of seeing the poor, unshod Native who came hurrying along, start, stop and pull out the wretched thorn that had entered his foot, and then, almost as soon as he started again, step on another. Those who were shod were unhurt by these traps. In our spiritual warfare we need to be shod. How? With the blessed peace of God. Satan's great aim is to disturb our peace so that we might put down our shield of faith. And if that is put down, then his fiery darts hurt us badly. Just imagine an old warrior with the enemy in front—all his armour on, but no shoes on. As he advances to meet the foe, two or three sharp thorns enter his feet, the immediate tendency will be to put down his shield, and pull out the thorns. It is so in our spiritual experiences, if our hearts are not just *filled* with the peace of God the thorns enter and the tendency is to lower the shield of faith. Jesus said something about thorns beings "cares of this world" &c. Paul says (Phil. 4, 6—8). "In nothing be anxious." These thorns are to be trodden under foot by "the peace of God which passeth all understanding," *guarding* "the hearts and thoughts in Christ Jesus."

There are some thorns that we scatter, sometimes very freely, which are sharper than others, and truly the Gospel shoes must have very thick soles in order to tread these down. Cross words, angry words, cross looks, biting speeches, unkind tones, bitter insinuations; but blessed be God, we can walk on these thorn-strewn roads without being hurt, by having the *peace of God ruling the heart*. But why need we scatter thorns? Follow Paul's advice (Col. 3, 12-15): "Put on therefore, as God's elect, holy and beloved, a *heart of compassion, kindness* humility, *meekness, long-suffering;* forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love which is the bond of perfectness. And *let the peace of Christ rule* in your hearts."

Dear reader, are your feet shod with the Gospel of peace? Is your heart so filled with the peace of God that the thorns don't hurt and don't cause any festering in your soul? Do you enjoy the peace of God, that is, the peace that always filled the soul of Jesus? Nothing disturbed it. Jesus wants you to have *His* peace. "*My* peace give I unto you. Let not your heart be troubled."

Strange and surpassingly sweet is this peace,
This wonderful peace of God;
What comfort it gives! what joy! what ease!
This wonderful peace of God.
It lasts though the air with danger be rife;
Lasts through the turmoils and trials of life;
Lasts through the hurricane, battle and strife;
This wonderful peace of God.
Wonderful peace! Wonderful peace!
Wonderful peace of God!

Basim. W. A. MOORE.

AN INTERESTING CHILDREN'S SERVICE.

Preliminary to the annual festival or treat of the scholars of the Baptist Sunday School, Bombay, on Monday last, the children assembled in the chapel for a short service, conducted by the Rev. William Bell, the Pastor. Addresses were given by Miss Millet, and the Rev. Alfred Day, Pastor-designate of the Baptist Church, Agra.

Mr. Day spoke on jewels, from Mal. iii. 17. All the children, he said, knew what jewels were, but did they know what it was to be the Lord's jewels? Jewels, although precious, were dirty or unattractive until dug out of the ground or sought for at the bottom of the sea. So with God's jewels. Until sought out by Christ, the jewels of human lives are soiled, but He makes them bright. His jewels are of great price, for He purchased them at the cost of His own life on Calvary.

Mr. Day told of a little girl who was one night permitted to sit up later than usual, to see her sister dressed for a ball. She noticed her place some glittering stars in her hair; and she asked her sister what they were. The elder sister remarked that they were "glittering stars." The little one (who was a little Christian) said she wondered whether her sister would have as many glittering stars in her heavenly crown by and bye. God used the words of the little one to carry conviction to her sister's heart. She went to the ball feeling very wretched. She stayed for three hours, when her misery would allow her to remain no longer, and she left the gay company, went home and up to the little one's bed-room, exclaiming "You shall have some glittering stars in your crown, and one of them shall be myself." Mr. Day earnestly pleaded that each of the children would be one of the Saviour's jewels, and by and bye wear some glittering stars in their crown in heaven. This service then concluded with singing and prayer.

The scholars were afterwards provided with refreshments, and, following a play time in the compound adjourned to the drawing-room of the parsonage, where great excitement prevailed as the contents of a bran pie presented by Mr. Hingley, were extracted by the children.

BEGIN AT HOME.

The history of the passing from death into life of the great apostle Paul, has often been held up as a model for all sound conversions to God. Looking at the matter in this light, it is significant that Paul began to speak for Jesus immediately he was converted, right on the spot at Damascus, then going straight home to his relations at Jerusalem and preaching to them, and then telling the Gospel news further and further afield in Judæa, until at last he went into "all the world" to preach the Gospel (see Act xxvi. 20).

"The water of life grows stagnant in the hearts of those who will not use it," is the expression of an early preacher, which has a considerable amount of truth in it. Want of exercise is a lamentable thing for the health of the soul as well as for that of the body. "But I am waiting to be called" is the excuse of some who have beeen waiting for years. The Holy Spirit never specially calls to well-known duties. There is no need to wait for a special call of the Holy Spirit to prevent a man from stealing. The light that He constantly sheds on our path with regard to certain duties is sufficient call.

It cannot be too earnestly insisted upon that God has saved us in order that we may save others. He blesses us in order to make us a blessing. "God be merciful unto us and bless us, and cause His face to shine upon us"—why? so that we may be happy? no! but so—"that Thy way may be known upon earth, Thy saving health among all nations."

"I never pay my debts," said Rowland Hill, "and for the best of reasons—I never have any debts to pay." A wise man.

WOMEN WANTED TO SING FOR JESUS.

Lucy Ryder Meyer, writing in the *Union Signal*, which most of our readers know as the organ of the Women's Christian Temperance Union of America, pleads earnestly that women who have the power of song should assiduously train their voices for singing solos effectively, and consecrate their lives to singing the Gospel as some evangelists of the other sex have done. She says:—

"An effective Gospel or temperance singer must be one whose heart goes with her words. She should be convinced in her deepest soul of the truth of the message she sends. Not only so, but she must have a burning desire to use her gift of song in the cause of truth and God. She must have God's help in her singing, and in order to have it she must seek it with faith and persistence. When this gift comes, the simplest, and I had almost said the most unmusical, music, has a wonderful power. Phœbe Rowe, a simple, humble Eurasian missionary, was in this country a few years ago, and with the addresses she gave, sang some of our most common missionary songs. At the same meetings were several of the finest lady soloists of our country, astonishing their audiences with wonderful voice and culture, but God honored most of all this simple woman. She moved audiences to tears, while the great artists won them only to admiration. She sang from deepest soul-conviction. More than for purity of tone, of compass of voice, she had thought for her message, and sought to impress it indelibly on the hearts of her hearers. And God gave her what she sought. Oh, in these days, when in deadly strife we fight not for our own lives, but for things infinitely dearer than life, for the preservation of our home, for the salvation of our loved ones, may the God of battles baptize a thousand of our women for this grand work of singing His truth."

CLEVER ECONOMY.

An American editor has discovered that after a steer goes into a Newark slaughter house nowadays, the only thing that is wasted is his dying breath, and if it were possible to find some use for that, no doubt it would be caught and preserved. Nothing else is wasted, from the tip of the tongue to the brush on the end of the tail. The blood is caught and sold to make albumen for sugar refiners and other manufacturers, one use of it being the cheap substitute for hard rubber and other plastic material used in the manufacture of buttons. Next the hide is taken off, and after the meat is dressed, the contents of the stomach are removed and dried and baled for manure, and the stomach itself is prepared as tripe. The hide goes to the tanner, the head is skinned and denuded of flesh for the sausage-maker, the horns are knocked off and go to the comb maker, who knocks out the pith and sells it to the glue manufacturer, who is ever ready to take all the refuse from any part of the steer. The horny coverings of the hoofs are almost as useful as the horns for making buttons, etc., and the feet make oil and glue. The shinbones make the finest of bone handles for various purposes, and all the remainder of the bony structure which the butcher is unable to sell with the meat finds its way eventually to the manufacturer of bone fertilizer and bone-black. With the bones there is usually considerable marrow, grease, and glue stock, all of which is used by the bone men in various ways. A few of the tails are absorbed in cold weather in the manufacture of ox-tail soup, but usually "the tail goes with the hide," and becomes spoiled for domestic use while lying around the tannery. Every scrap of the skin of the animal, even the pate, as the skin of the head is called, is used in one way or another, and the refuse of the tanneries forms an important part of the income of the establishments.

A CHILD BORN A HUNDRED YEARS OLD.

Some Christian teachers, and other persons, have repeatedly avowed the difficulty, if not the impossibility, of conversion at an advanced age. We have no wish to give the least encouragement to delay in the things of God, because we have no claim to any time but the present and passing moment. God's time for every duty, and especially the great concern of the soul's salvation, is "now," and "to-day." "Come, *now*, let us reason together," &c.; "Choose you, *this day*, whom ye will serve"; and, "*To-day*, if ye will hear his voice, harden not your heart." That is, clearly enough, the rule He has given us, and we have no right to presume on any good coming to us while in the path of disobedience.

But when we come to talk of the operations of divine grace, and God's exercise of His sovereign prerogatives, there are no difficulties, no limitations, no impossibilities. His own law to Himself is, "I will work, and who shall let it?" And so, when we set any limits, of age, or otherwise, beyond which God does not, or will not, go, we are approaching ground which we have no business to tread; and we had better take off our shoes and be silent.

God does convert and save some at a very advanced age, for He knows no limit but His own sovereign will.

When the excellent Countess of Huntingdon resided at Oathall, she had a place of worship built on her own estate, and the pulpit was supplied by her chaplains and others. Numbers were made partakers of the grace of God. Among these was a very old man, whose name was Abraham. He was born in Sussex, and grew up an idle youth, and entered the army, in which he served fifty years. After his discharge he married, and settled in a village near Oathall. Here he was awakened to a serious state of mind. He attended his parish church, but found neither guidance nor comfort. He then went round to the other churches in the neighbourhood, but with no better success. He could not find peace for his soul. Law and grace, morality and sacraments, were strangely mixed up, and his mind was confused.

Abraham had heard of the Methodists, but he did not like them; however, when Lady Huntingdon's chapel was opened by Mr. Venn, vicar of Huddersfield, he thought he would go for just once. He was then just a hundred years old, and in possession of all his faculties. Mr. Venn's discourse was as cold waters to a thirsty soul. The truth was brought home to him with power, and he drank it in with delight. He could hardly contain himself. When the service was over, he laid his hand on the shoulder of one who sat next him: "Ah, neighbour!" said he, "this is the very truth of God's Word, which I have been seeking, and never heard it so plain before. Here will I abide."

And so he did, attending regularly for more than five years, making happy advances in knowledge and experience. His great age, and his white hair, made him conspicuous in the congregation, and he was equally remarkable for his humility and simple faith. He spoke of the day when he found Christ as the day of his birth, and used to say that he was a child born at a hundred years old.

One day, the Countess was talking with him, and he was giving her an account of some of his domestic trials. "Ah, my lady!" said he, "it is my grief that my old partner is a little too apt to run ahead sometimes, and go against me. But I will tell you what happened the other day, when that remarkable darkness and tempest came over us here. She was terribly frightened, and thought it was the day of judgment. In she ran, with another woman of like mind, and down they fell upon their knees on the floor. 'Abraham,' said she, 'come and pray for me.' 'What is the matter, dame?' said I.

"'Oh, it is the day of judgment! it is the day of judgment! Ar'n't you afraid?' 'Afraid!' said I, 'no; what should I be afraid of? If it is the day of judgment, then I shall see Christ Jesus my Lord, and that will be a joyful sight.' So, my lady, I began to sing a hymn. By-and-bye the storm was over, and then they both forgot the fright it had put them into." Abraham persevered in his Christian walk, adorning the doctrine of his Saviour, and, at last, was gathered into His bosom in peace; like a shock of corn, coming in his season, he passed away peacefully when in his 106th year.

Truly, we may say, "What hath God wrought!" And, again, "Is there anything too hard for the Lord?"

Cases such as the above may be few and far between; but it suffices to show that there is neither limit nor end to the power and grace of "the Holy One of Israel."

To people of all ages we have this message: "It is time to seek the Lord."—*Sword and Trowel.*

A MAN WITH A TICKET.

I was lately passing the railway station at Worcester, when a young man entered the carriage where I was. As he sat down, I took out my ticket and showed it to him, saying, "Young man, I have my ticket."

"Yes, sir," he replied, "I see you have it."

I then added, "I do not hope to have it. I have not now to ask for one, or to wish I had a ticket. I have it—that is a certainty. Just in like manner, I have salvation. I do not hope I may some day or other be saved; I have not to ask now to be saved—I have salvation. Through God's unspeakable mercy, I am saved."

The young man looked at me with astonishment, and said, "Well, this is very strange. I could have got to Birmingham for about half the fare by the other line, but somehow I could not book that way. Something said I must come by this train, and I felt I must get into this carriage. Now, I'll tell you; there is a man works in the same shop with me, and he says the same thing you say. He says he has 'eternal life,' and, mind you, he not only says so, but everything he does shows he has. Bless you! he has no fear of death at all; and when he has any trouble, this having 'eternal life' makes him so quiet and happy, that I cannot help feeling that he has got something that I have not. And no matter how we chaff him, we cannot touch him; for he tells us he has found 'eternal life' by reading and believing the Bible. For myself, I must tell you, I used to read Tom Paine and Voltaire; but somehow, when I got reading at night, I said, 'Tom Paine, thou canst not give me eternal life;' and I felt so miserable, I banged the book on the floor."

As he uttered this sentence, he suited the action to the word with great earnestness; and then putting his hand in his side pocket, he brought out a beautiful edition of a Pocket Bible, and said, "I have now got the Book that makes known eternal life, but I cannot say that I have it. I want to feel that I have it."

I said to him in reply, "When the clerk laid your ticket on the window-board this morning, did you say, 'I must first feel that I have it, before I take it;' or did you first take it, aud then feel that you had it?"

"Oh!" said he, "I now see how simple it is! I must first receive salvation, and then I shall feel that I have it."

FORTHCOMING MEETING AT COLABA.

Our devoted Christian fellow labourer, Mrs. Briggs, asks us to announce that a "tea gathering" for soldiers, sailors, and strangers will be held at her Temperance Hall, Colaba, Bombay, on Tuesday, the 24th inst., at 8 p. m. She invites Christian friends to attend, and help to make the gathering a pleasant one.

The best way to be rid of bad thoughts in your prayers is not to entertain them out of your prayers.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—In case none of your readers who can respond more speedily than I can have taken notice of it, I write to supplement the "Parable of the Paper Mills" in your issue of the 7th inst. One point of especial interest is not presented by your contributor, *i. e.*, that while all other filthy rags can be made *white*, those containing *Turkey Red dye cannot* be bleached, and in consequence are turned into pink blotting paper. How strikingly this face brings out the appropriateness of the language oft Isa i. 18; "Though your sins be"—not black as coal, that might be easily purged—but "as *scarlet*, they shall be as white as snow; though they be *red like crimson* they shall be as wool." The black hideous sins of open crime and vice a man *may* cleanse himself of, but the *scarlet* and the *crimson*—the ingrained sinfulness and corruption of our nature, no human power can cleanse, nothing but the atoning and sanctifying grace of God in Christ Jesus can purge our conscience from dead works to serve the living God.

Yours truly,
ERA.

December 14th 1889.

DICKENS IN Y. M. C. A. LIBRARIES.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I was glad to see the remarks in the last issue of the *Bombay Guardian* touching "Dickens in Y. M. C. A. Libraries," in which I not only heartily concur, but would venture to say that works of fiction have no right to occupy the large space allotted to them in the shelves of the Macpherson Library of our local Y. M. C. A., which could be better filled by works of a more edifying and ennobling character.

Surely it would cause no hardship to those members of our Association who have a thirst for works of fiction to look for the means of slaking that thirst in other libraries in Bombay which are over stocked with such works; for it cannot with any reason be allowed that one of the objects of our Library is to cater for the tastes and appetites of such readers.

There is not the least doubt, however, that those who share your contributor's views are in a very small minority, so far at least as the Association is concerned, but this fact, so far from discouraging us, ought rather, I take it, to act as an incentive to ventilate the subject freely, preparatory to submitting a respectful protest for the consideration of the General Committee of the Y. M. C. A. who have the remedy in their hands.

As bearing on this subject I would just mention an incident which occurred some months ago, which will at once show which way the wind blows. It happened that among other business which came up for the consideration of the General Committee they were required to accord their formal sanction to the acceptance of certain books which had been donated by some friends to the Library. Among these there happened to be a copy of Chiniquy's "Fifty years in the Church of Rome," and I well recollect with what apparent reluctance this book was accepted. The impression left on my mind at the time was that a few of those present at the business meeting entertained misgivings as to the wisdom of placing a work of that nature within the reach of all using the Library!

Would that we had a greater number of backbone Christians in the membership of our local Y. M. C. A., men, who, having the courage of their convictions, would dare to do right at all costs; for alas! there are too many Christians in this nineteenth century possessed of that "bold bashfulness," as Fuller terms it, which dares to offend God while it fears to offend man. Unless we as an Association, have the glory of Christ as the Alpha and Omega of all work undertaken for the Master, we can scarcely expect God's blessing on our efforts.

For the encouragement of your contributor, let me say in conclusion that I am prepared to stand shoulder to shoulder with him in this matter, and to share in the sneers and opprobrium which are but a mark of discipleship.

Yours for the honour of Christ,
A. E. B. GORDON.

Bombay, 18th Dec., 1889.

HOW TO GET AT THE HEARTS OF THE PEOPLE OF INDIA.

What is God's way of getting at the hearts of the people of India? By philosophical lectures? No! For if philosophical lectures reached any hearts, it would in the very nature of things be only those of a very few, the "cream" of intellectual society in India. Besides, God has said in His Word, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Man must surrender his wisdom to God, before he can learn one iota of God's wisdom. By adopting the dress of the Natives? Not necessarily. All honour to the Salvationists and other missionaries who have done so. But their success, in so far as they have been successful, has not arisen from their clothes, but from the simplicity of the message that they have taken to the people. Let a man live in a palace or a mud hut, let him be a University graduate or an illiterate know-nothing, if he will only preach the simple Gospel as it is in Jesus, God's Word for it, he will reach the hearts of rich and poor, of learned and unlearned, "masses" and "classes" alike. "*All* have sinned and come short of the glory of God," and by the convicting power of God's Holy Spirit *all* will know it who come within the sound of the voice of the faithful Gospel preacher—and the news of God's salvation will either stir their hearts with contrition and love, or with opposition and hatred. The Lord make and keep us simple! So shall we have grand success in getting at the hearts of the people of India.

M. G.

"THE CROWNING DAY IS COMING."

Let us take courage. We are sure of victory. In the margin of our Bibles we read, "Because Amalek had laid his hand upon the throne of Jehovah, the Lord will have war with Amalek from generation to generation." Sin lays its traitorous hand upon the very throne of God. Will He allow it? The unbelief of the age has laid its hand upon the holy sacrifice of Christ. Will the Lord be quiet concerning this? Scepticism has dared to assail the inspired Word. Will the Lord endure it? Is not the time of His coming hastening on when men grow bolder in sin? May we not, from the very infamy of the age, gather that it is coming to its climax? The iniquity of the Amalekites is filling up. The Lord will surely smite the evil of the age with the edge of the sword. Let us not be afraid.—*C. H. Spurgeon.*

PASSENGERS ARRIVED.

Per P. and O. Str. *Clyde*, Dec. 16th:

From London—Surgn H Deane Mr and Mrs W Richardson and child Mr and Mrs McGillivray Mr Strather Col E Maude Mr Woodroffe Mr G Beaumont Mrs Judd and child 2 Misses Rowland Rev W Field Miss C M Field Miss M F Field Mr and Mrs Clark Mr Kindersley Mr R D Prior Mr S M Edwards Miss Stewart Miss Guthrie Mr and Mrs Tyers Mr G Harvey Mr Boxall Mr and Mrs Macbeth and infant Mrs F R Swan and child Miss F Hablewrite Lt D C Young Miss Hardy Mr G A Rose Mrs Jackson 2 Misses Robertson Mrs Rosario and 3 children Miss Lawder Mrs Gregory Mr O Prince Mrs E Brown Mr Neighbour Mrs D Fabb Mr Wren Mrs Warren Mr W Thom Lt Gunn Lt Harold Lt Douglas Miss Turner Mr J B Knight Mrs Hewitson and child Miss Peddie Miss C Peddie Miss A Murphy Miss B Bryne Miss E McCarthy Miss Hart Mr Derry Mr Kotval Mrs F Field Miss Davis Mr Meldrum Mr and Mrs Stoddart Miss Clifford Mr Cooper Mr Woodworth and Capt and Mrs Scott.

From Brindisi—Col Badcock Mr J Allison Mr, Mrs and Miss Rampini Major Eliot Mr J Johnston Mr and Miss Badcock Mr Justice Pigot Mrs and 2 Misses Rowland Mr Allbless Mr W R Vazigaav Mr Campbell Mr and Mrs Elton Mr and Mrs R Boyle Col and Mrs Begbie Capt Fenton Mr Weightman Mr Clayton Mr Nicrulachi Lt Dawson Dr Codington Capt Jones Mr H Webb Mr E Vallance Mr Bird Mr Miller Mr Schlagel Mr Robinson Mr Topping Mr Topping Jnr Mr Goodson Major Travers Miss Swain Miss Knowles Miss Wangle Miss H Well Miss Turgg Miss Rosenstern Mrs Band Mr and Mrs Wallick Mr Radiel Mr Kajmer Mr Young Mr Proctor Sims Mr J Robinson and Mr and Mrs Terrell.

From Ismailia—Mr and Mrs Wilson Mr Burn Mr Law Rev Mr Brown Mr and Mrs Anthony Mr and Mrs Reilly Mr Morris Miss Morris and Miss Kulner.

From Venice—Mrs and Miss Muir.

From Naples—Mr A Watson.

PASSENGERS SAILED.

By P. and O. Str. *Mirzapore*, Dec. 20th:

For London—Mr Syed Nisimulhoy Mr W C McDowell and Mr L M Crofts.

For Marseilles—Mr V Righy Mr and Mrs Thornton Dr Lawder Brunton and Mr W Fryer.

For Brindisi—Col C H Luard R E and Mr C Hajberg.

For Suez—Mr Staugen Mr Von Frankenberg Mr Bollun Mr Tansen Mr Von Muelmann Mr Von Barner and Mr Bochmer.

For Aden—Mrs Vithoba and child.

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"To my readers whose experience enables them to realise the great importance of making known among young men the advice and warnings contained in these lectures, I appeal to co-operate in the work of their circulation in their respective localities. In the letters I have received from young men, I have already had proof of the good which can be effected even by isolated individual effort."

The *Christian Commonwealth* in a leading article on the second of these lectures said—"It did one's heart good to witness the fervent demonstrations of approval called forth by the noblest and purest, and most chivalrous of sentiments as to the sacredness of womanhood. The lecture was perfectly free from anything that could excite or gratify morbid curiosity on the one hand, or on the other give pain to those whose delicacy of feeling is so sensitive as to recoil from receiving any kind of instruction on the subject of chastity. The lecture was strong where it needed to be strong; and was replete with practical helpfulness."

The *Christian* said—"The impression made on us by hearing this lecture is deepened by its perusal. We cannot but think that its judicious distribution among young men would accomplish much good of a preventive kind."

The *Christian Leader* says—"Perfect integrity of motive and a truly Christian impulse go hand-in-hand with fulness of knowledge in these two lectures. We have often been grieved to see a work left to ignorant quacks which ought to be done by intelligent Christian men; and it is with no ordinary satisfaction that we find Mr. Dyer complying with a request which has frequently been urged upon him. What he has written may be placed with confidence in the hands of youths and young men."

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☞ *For Shipping Announcements see page* 14.

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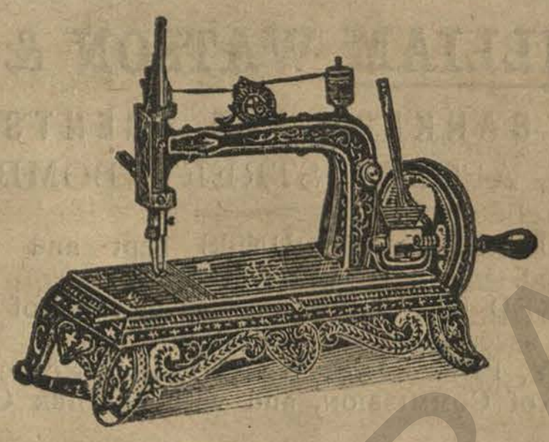

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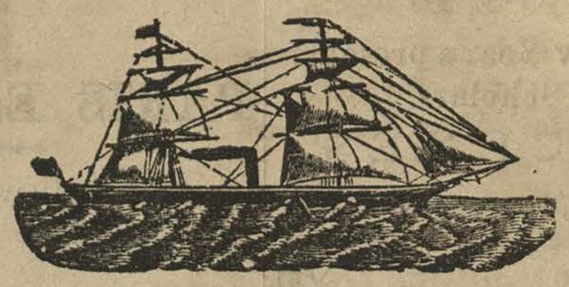
ANCHOR  LINE.

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